STRI-DHARMA

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Our symbol represents the ideal influence of woman, which it is the object of our Association to make an actuality in every detail of daily life in every part of India. The work has begun in the Madras Presidency (the place of the woman's feet), but its life-force springs from religion (her heart is in the region of Benares), and its intellect must be as clear and cool as the Himalayan regions into which rises her head.

Serene and self-reliant must stand each member, with hands outstretched to sisters and brothers both in the East and West, to give them from her active right hand Beauty and Prosperity represented by the lotus, the flower that bears within itself male and female qualities equally, and from the lamp in her left hand to extend the steady flame of inspiration which will light the fire of the united life of man and woman, the fire of devotion to our Sacred Religion and of love for humanity, the fire of patriotism, the fire of zeal for reform.

Thus she represents Religion, Knowledge, Organisation, Service, Beauty, Prosperity, Inspiration and Co-operation all offered freely to Mother India by each of her daughters.

Dedication.

To the women of India to-day, and to the memory of the Indian Women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

Contents.

	PAGE.
Editorial Notes	... 14
Suggestions to Secretaries	... 14
All India Women's Deputation	... 15
Woman's Work	... 16
Study Notes by Mrs. Muriel Fraser	... 18
A Prayer, by Priyambada Devi	... 20
Woman's Part in Public Life by Margaret E. Cousins, Mus., Bac.	... 20
National Education, by G. S. Arundale.	22
Tamil Article by Kamakshi Ammal...	23
Telugu Article, by Meenakshi Ammal...	28
Suggestions for a Study Class	... 31
Women's Indian Association ...	... 32

The Editor will be glad to receive articles suitable for publication in English or in any of the Indian languages.

All communications to be addressed to the Editor, Mrs. D. Jinarajadasa, Women's Indian Association, Adyar, Madras.

Editorial Notes.

Association News.

The work of the Association has been going on well during the last month.

We have now 35 Branches and over 1000 members. Six new Branches have been formed, at Kumbhakonam, Trichinopoly, Mayavaram, Hospet, Viralimalai and Enangudi.

I have just received a beautiful Photograph from Tanjore of the members of the Branch there taken while I was visiting Tanjore last November. There is a very good Branch there which is doing excellent work. The members are fortunate in having Dr. Rama Rao who regularly gives lectures on First Aid and Hygiene.

Salem Branch has started home classes for women who do not like to attend lectures in halls. Our brother Muthuswami Iyer, who has done so much to make the Salem Branch the strong, useful centre that it is, conducts the classes. A library of suitable books is being collected by the members, and weekly lectures and meetings are held.

Tiruvattar members are trying to revive village industries. They propose to start weaving, thread making, sewing and cooking classes. The President writes "one hand-loom is nearing completion, it is hoped that weaving will shortly be started, one Singers sewing machine which I lately purchased is to be made use of." They have monthly lectures on useful subjects and are trying to arrange weekly meetings now.

The Branch in Bombay is doing splendid work. Classes are held daily by the Secretary Mrs. Herabai Tata, helped by other members, for girls who cannot afford to pay for education. The subjects taught are plain and fancy needlework, First Aid and nursing, cutting out, knitting and crochet, reading, writing, English and vernacular.

Mrs. Tata and her daughter also started classes last November for poor children, daily each morning, teaching Gujarati, Marathi and Elementary English, the older boys and girls learn sewing. The Kindergarten method of teaching is used. Lectures and meetings are also held and two pamphlets written in Gujarati by Mrs. Tata have been issued. The example of this most excellent work done by Bombay we hope other Branches will follow.

There is no space to give a report of each Branch this month, but some reports will be published in each issue of the paper as I receive them from the Secretaries. So please Secretaries send reports and see who can send in the best account of work done.

Suggestions to Secretaries.

1. Keep a Register with the name and address of each member and note who attends regularly and who does not. Members who are often absent, or for several weeks, might be reminded of the meetings or classes.

2. Regular meetings should be arranged, the members to meet on regular days at appointed times for the work of the Branch.

3. For the meetings, lectures or classes should be arranged, or papers might be written by the members and read and discussed, or a book could be read by one member, and then talked over by all. Names of suitable books can be supplied by me and if there is any difficulty in getting books I can procure and send them to the Secretary of the Branch needing them.

4. I shall be glad if Secretaries of Branches will send reports every two months telling me,

(a) The names and addresses of new members to enable me to send membership cards and our paper Stri-Dharma and other communications to each one.

(b) Any change in the officers of the Branch.

(c) The days of Branch meetings.

(d) The work done by the Branch, the subject selected for study, subjects of lectures, and any other item of interest in the work of the members of the Branch.

5. Will Secretaries please make a point of answering all letters and communications as soon as possible, also of acknowledging the receipt of Stri-Dharma; no further papers can be sent until the previous numbers have been acknowledged.

All-India Women's Deputation to the Secretary of State.

It must have been a relief to the Secretary of State Mr. E. S. Montagu and H. E. the Viceroy after listening for days and hours to addresses read by black-coated gentlemen, to have the opportunity of contemplating and listening to a Deputation that looked cheerful, clad in beautiful saris. The All India Women's Deputation waited upon the Viceroy and Mr. Montagu at Government House, Madras, on December 18th and presented the following address embodying the views of Indian Women regarding the reforms that must come after the War. The address was read by Shrimati Sarojini Naidu:

"May it Please Your Excellency, Right Honourable Sir.—On behalf of the women of India we welcome you to our land, and thank you for coming to investigate the position of affairs at first hand, and to consult about possible changes with representatives of our people. We beg you to accept our most sincere thanks for receiving us to-day in the midst of your crowded programme of engagements. We have asked for a portion of your valuable time, because the women of India have awakened to their responsibilities in the public life and have their own independent opinions about the reforms that are necessary for the progress of India. Many organisations have been started by and for women during the past ten years, of which we have representatives here, such as the Indian Women's Associations, the Seva Sadan, the Mahila Seva Samaja, the Indian Women's University, the Women's Home Rule League branches, etc. We are in touch with the new outlook of Indian women, and we make bold, at this historic time, to lay before you women's views concerning the necessary post-war Reforms, as we believe them to be the necessary complement to the views of our men. The women of India understand and support the broad claims of their people for Self-Government within the Empire, and they press for its bestowal as urgently as do their brothers. They have in large numbers signed the petition organised by Mr. Gandhi in favour of the Scheme of Reform drawn up by the National Congress and the Muslim League. They have also held large ladies' meetings, taken part in processions and public meetings, and in many ways worked towards obtaining the measure of Self-Government suggested in this Scheme, and in the non-official Memorandum of the Nineteen Members of the Imperial Legislative Council, with the general terms of both of which they, through us, wish you to know that they are in agreement. Our interests, as one half of the people, are directly affected by the demand in the united Scheme (1,3) that "the Members of the Council should be elected directly by the people on as broad a franchise as possible," and in the Memorandum (3) that "the franchise should be broadened and extended directly to the people." We pray that, when such a franchise is being drawn up, women may be recognised as "people," and that it may be worded in such terms as will not disqualify our sex, but allow our women the same opportunities of representation as our men. In agreeing with the demand of the above-mentioned Memorandum that "a full measure of Local Self-Government should be immediately granted," we request that it shall include the representation of our women, a policy that has been admittedly successful for the past twenty years in Local Self-Governments elsewhere in the British Empire. The precedent for including women in modern Indian political life has been a marked feature of the Indian National Congress, in which since its inception women have voted and been delegates and speakers, and which this year finds its climax in the election of a woman as its President. Thus the voice of India approves of its women being considered responsible and acknowledged citizens; and we urgently claim that, in the drawing up of all provisions regarding representation, our sex shall not be made a disqualification for the exercise of the franchise or for service in public life.

In order to fit ourselves and our children for future public responsibilities arising out of the foregoing considerations, it is absolutely essential that our educational system should be reformed. At present only one girl out of every hundred, and only thirteen boys out of every hundred is educated. Mr. Gokhale recorded that only one out of every six Indian villages possessed a school. All our young people are clamouring for knowledge, and the few schools we have are over-crowded. We bring the urgent necessity for immediate action in educational matters before you now, because the granting of

facilities for education is a section of Indian Administration definitely under the control of the Imperial Legislative Council and the Government of India, and it must be made as far as possible uniform policy throughout all British India. We therefore ask (1) that the Government shall make a pronouncement in favour of Compulsory and Free Primary Education for Boys and Girls, and widely extended Secondary Education, and immediately set to work to bring this into being area by area, as is being done in several of the Indian States. (2) We ask that, during the time elapsing before the completion of this reform, the Government shall immediately devote as much attention to the education of girls as is now given by them to boys, or provide an equal number of school facilities for them, and thus remove the unwise differentiation which provides facilities for ten times as many boys as girls, a policy which defeats its own ends, as the uneducated wives of these boys later hold back their progress. In order to supply teachers for this wide spread of education, we ask the Government to provide a largely increased number of Training Colleges for Indian Women Teachers and also to establish a number of Widows' Homes for this purpose, supplemented by the grant of scholarships to widows and those anxious to be trained as teachers. Several travelling scholarships should also be granted for specially promising teachers. We suggest that a system of grants should also be made to assist Associations which are now so widely attempting to continue the education of married women outside of ordinary school hours and curricula. As a better physical standard is also an essential of Indian progress, it is necessary to have educational means by which to cope with the disastrously high rate of infant mortality and the high death-rate of young married women. We therefore press your Excellency, and you, Sir, to institute short Maternity Courses, giving certificates to duly qualified persons, in connection with local hospitals in the large towns throughout the country, and to encourage women to attend them by means of scholarships. We deal with all these matters now, because, unless action is taken with regard to them, all other reforms will lose their full efficacy. We request you with all the earnestness in our power to recommend the Imperial Government to initiate legislation on these lines, and so bring our country politically, educationally and physically up to the level of other parts of the Empire to which we are loyally devoted, and which we will serve the more efficiently as we get better education and wider opportunities in the public life of the Motherland that we love so well."

After the reading of the address the members were introduced to Mr. Montagu and the Viceroy. Begum Hasrat Mohani spoke a few words to Mr. Montagu about the internment of her husband and presented him with papers on the subject. One felt a thrill of joy and hope when one saw Mrs. Mohani not troubling about etiquette or rules that demand that nothing shall be said by members of the deputation to the Secretary of State; she saw she had an opportunity of voicing the sorrow of many hundreds of Indian Women whose husbands, sons, brothers and fathers have been torn away from their families, because they love their Mother India beyond all else and she seized her chance; all honour to her.

The members of the Deputation were Srimati Sarojini Naidu, Dr. N. Joshi, Srimati S. Naik, M. A., Srimati Srirangamma, M. A., Srimati Kamalabai Kibe, Mrs. Annie Besant, Srimati Nalinibai Dalvi, Srimati Parvati Ammal (Bangalore), Mrs. D. Jinarajadasa, Begum Hasrat Mohani, Mrs. Lazarus, Mrs. M. E Cousins, Mus. Bac, Mrs. Herabai Tata, Mrs. Guruswamy Chetty.

Private interviews were granted to Srimati Sarojini Naidu, Mrs. Naik, Dr. Joshi and Srimati Srirangamma.

Telegrams supporting the Deputation and regreting inability to be present were given to Mr. Montagu from Lady J. C. Bose, Mrs Sarala Devi Chaudhuri, Mrs. R. V. Nilarkanta, B. A. Mrs. Uma Nehru, Mrs. Mazur-ul-Haque, Miss Arundale, Mrs. Padmabai Sanjiva Rao, Mrs. R. Rannade, Miss H. Petit. A Photograph of the Deputation was taken by Ratna & Co. Broadway.

Woman's Work.

Women at the National Congress.

There were about 500 Women present at the Indian National Congress in Calcutta. The two first rows of delegates seats were reserved for the women delegates, of whom there were about 50. Not a vast number compared with the 4000 men delegates, but a most hopeful sign of the times and of the awakening of Indian women to realize thei

share of responsibility to Mother India. Next year we hope there may be many more women delegates.

There was a fine choir of men and women which opened the proceedings of each Session, which was organized and led by a talented woman musician, women thus taking a direct share in the artistic inspirational aspect of the national proceedings. We noticed that some of the songs were composed by women.

Women Leaders at the Congress.

A most enthusiastic ovation broke forth when the mother of the interned Muslim leaders was seen entering the Congress Pandal supported on the right by Sarojini Devi and on the left by Mrs. Besant. The feelings of everyone in that vast assembly were stirred to their depths at the sight of that noble mother who has shown herself such a fearless patriot. One thrilled with pride in womanhood when one saw the masses of people directing all their affection and admiration to those three women leaders of India seated side by side on the platform symbolical of the trinity of forces in India Hindu, British and Mohammedan, united in the service of the Motherland.

The Womens' Conference.

The leading ladies of Calcutta organised a special conference for women on the 30th December which was held at Bethune College. It was attended by about 500 women, and presided over by the Dowager Maharanee of Cooch Behar. Others present were the Maharanee of Moyoorbhanj, the Maharanee of Burdwan, Lady Bose, Mrs. P. K. Ray, Mrs. Saraladevi Chaudhuri, Mrs. Bannerji, etc. There were many speakers, the subjects being entirely social and Educational, and the papers read were most advanced in their ideas. Calcutta should be a splendid stronghold of activity for women's welfare in the future.

The opportunity was very practically taken advantage of to pass a resolution protesting against the closing of the Medical College of Calcutta to women, a reactionary step taken by the authorities which has caused much indignation amongst Bengal women.

The All-India Social Service Conference.

This Conference also held in Calcutta, dealt with questions of vital importance to the health, well-being and happiness of India and her people. Half the body of the hall was reserved for women and was quite full. Mahatma M. K. Gandhi presided over the Conference, and in the course of his address he said:

"Equally important is the question of the status of women both Hindu and Mahomedan. Are they or are they not to play their full part in the plan of regeneration alongside of their husbands? They must be enfranchised. They can no longer be treated either as dolls or slaves without the social body remaining in a condition of social paralysis. And here again I would venture to suggest to the reformer that the way to woman's freedom is not through education but through the change of attitude on the part of men and corresponding action. Education is necessary but it must follow the freedom. We dare not wait for literary education to restore our womanhood to its proper state. Even without literary education our women are as cultured as any on the face of the earth. The remedy largely lies in the hands of husbands."

Coming events cast their shadows before them.

The first step towards the inclusion of women in the public and political life of India on terms of equal right, responsibility and citizenship with men was taken at the National Congress by the following resolution printed on the Agenda paper: "This Congress is of opinion that the same tests be applied to women as to men in regard to the franchise and the eligibility for election to all elective bodies concerned with Local Government and Education."

Like many shadows it was smaller than its substance, which is the truth that sex should be no barrier to any path of service in the state, either of franchise or office. No one will regret that in the form presented it was withdrawn, to be replaced next year, we must make sure, by a Resolution more worthy of the Congress and the unrestricted admission of women to their full share in the national life.

We take from *The Commonweal* the following:

The little state of Gondal, Kathiawar, has introduced from the 1st January, compulsory education for girls in all villages where there are schools, and these, we are told, are in

greater proportion here than in any other strictly Kathiawar State. All girls, at least of certain classes, are compelled to attend school. Unless reasonable cause is shown for absence of a girl from school, the parents are fined one anna for every day the girl is absent. It may seem strange that in this State compulsion in the matter of education is first made applicable to girls instead of boys; but it is argued that boys in Gondal go to school as a matter of course, and if any do not "the fact that their sisters are learning to read and write while they remain ignorant is expected to be sufficient inducement to truants to hurry off to school, lest they should find themselves inferior to the womenfolk of the village".

[The following article is the first of a series that will come out monthly in this paper.

The lesson will have to be carefully studied as perhaps the subject may be new to many members. But these great fundamental truths of our life and being and of the universe of which we are a part, should be understood, as far as may be possible, by everybody.

It will be seen at the top of the lesson that there are various articles "wanted."

If these articles are used as directed in the course of the study, it will help to the better understanding of the subject.]

D. J.

Study Notes.

by Mrs. Muriel Fraser.

LESSON 1.

[WANTED: Cubes, seeds, water, a morsel of bread.]

We are going to talk about Evolution. I want you all to understand quite clearly the words we use, and if you do not, please write and ask. Ask as many questions as you like. I will explain as well as I can.

I think it will be a good plan for you to write down as a beginning the word Evolution and its meaning. Then you will only have to look at your books to recall it.

Evolution means gradual development.

We can use this word when we are speaking of anything which develops, we may speak of the development of our muscles, when we walk, or we may speak of a flower evolving, and the word always means the same thing, for it means the gradual unfolding or growth. But when we talk of the Science of Evolution, we are then treating the subject very broadly. Evolution is the word used by scholars to denote the history of the steps by which we have arrived at the stage at which we now are, and not only ourselves, you and I but the world, the Universe, have all evolved. We are going to try to understand a bit about this. I don't want you to think for a minute that this study is going to be dull. When we get a little bit further into it, I am sure you will just love it.

Do you know what the word Universe means? We will write that down too, that we may remember it always.

The Universe is the whole system of created things.

That means, the Universe consists of all the stars that we can see and all those we cannot see, as well as our own sun and the planets which turn round about it. We will talk more about the sun and the planets later on. At present I want you to understand how the Universe was created. By whom was it created? You all know it was created by God. And we are going to try to understand a little how He created it. We will write down an important point for you to remember.

The Universe is made up of Spirit and Matter.

To-day I am going to try and explain to you what Matter is.

Now, when God decided to create the worlds, He used the ether in space. Nothing can be made out of nothing. If you want a new sari you cannot make it without cloth. And the cloth cannot be made without cotton or silk, and the cotton cannot be woven without the cotton trees. So you see God created the worlds from the material He found ready. Some time later on you may learn more about this ether of space, but at present it is enough for you to know that ether is practically the air we breath, in a slightly different form. From this ether then, God built up the various kinds of Matter we see and know. Matter is both visible and invisible. We will write again.

The word Matter is used to describe all substances that occupy space and affect the senses.

Do you know of anything which can be described as Matter? Well, I will tell you

that earth is Matter, water is Matter, gas is Matter, and the air we breathe is Matter. You can see for yourselves that they are not all the same. Earth is different from water, gas and air. Water is different from earth, gas and air. Gas is different from earth, water and air, and air is different from earth, water and gas. Of course any baby could see that. But can you tell me why they are different?

To explain this we must begin at the beginning. When God took the ether to create the worlds, He built up all the various forms of Matter. Here is a box of cubes. I take them out and arrange them in various ways. I can build a toy chair, or the plan of a well quite easily. You must try to imagine God building the worlds. He used the ether. You know, when we speak of something very small, we use the word Atom. But when scholars use the word Atom they mean a particle of Matter so small that it cannot be seen with the human eye. They have to use a microscope to see it. You may be surprised to hear that there is something smaller than an Atom. It is called an Electron. Electrons form Atoms, just as several of our cubes form a toy chair. God used these electrons to build with, and as He arranged them, so they formed water, or air, or gas, or earth. When we use the word earth, we mean all things that go to make the solid earth, and as you know that consists of minerals, vegetable and plant life, and animal life. All these things of earth, as well as water, gas and air, are made up of electrons. I told you that you cannot have a sari without the cloth, and you cannot have the cloth without the cotton. I do not know whether you know that many different kinds of cloth are made from cotton. Cotton can be woven into muslin, or into calico, or into lace, or into velvet. Yes, velvet is made from cotton. Now all these things are very different, aren't they? So it is with all forms of Matter. Take anything you like to name, it is formed of Atoms, and the Atoms are formed of Electrons. Just as the weaver makes the cotton into muslin or calico or velvet, so God wove the Electrons into earth, water, gas, or air. One Atom of hydrogen, which is a gas, contains 700 Electrons. One Atom of radium contains 160,000 electrons. Water is made of two gases, hydrogen and oxygen. The air we breathe contains two gases, carbonic-acid-gas and hydrogen. Living things are mainly composed of carbon, oxygen, hydrogen and nitrogen. All these elements are formed of Atoms in different combinations. You may ask how do we know this? Because all these gases and minerals and liquids, can be resolved into their original parts. Is that very difficult to understand? See, I build up these cubes, I make a block of four. Can I take it to pieces again? Yes. You have seen men building a house. They build it of wood. There are planks of different sizes. Some go to make the floor and some make the walls, and some make the stairs. That house can be pulled down and there are the planks of wood again. When you live in the house you don't say "I am going down the short planks," you say "I am going downstairs." So when we see a piece of iron, we don't say there are thousands of electrons, we give it a definite name, and call it iron. But the chemist can take that iron to pieces, just as the carpenter can take the house to pieces, and tell you how it is made. We can combine hydrogen and oxygen and it becomes water. Then we can divide that and once more we have the two gases separate. You know that water can be changed into a solid. When we take all its heat away it becomes ice. We say that the water is frozen. It is ice, which is water in a different form; and we can turn water into steam by boiling it. So you must understand that a chemist can analyse all substances, and find out how the Atoms are arranged.

The smallest particle of matter we need learn about to-day is the Electron. It is from these that Atoms are formed. Now we go on a step further and find that Atoms in combination form Molecules. I will try and show you what I mean by these things combining.

We will pretend that this seed is an Electron. I take several of them and bind them together with this bread. That will represent an Atom. We will make some more Atoms. You might make them yourselves. Now are you sure you understand that many Electrons form an Atom? Yes. Then I take all these Atoms and bind them together and so we get a Molecule.

So that we may remember that, we will write it down.

Many Electrons together form an Atom.

Many Atoms together form a Molecule.

An Atom is bigger than an Electron; a

Molecule is bigger than an Atom. Very well, you understand that. I want you to try to understand how very tiny a Molecule is. You see this drop of water? Well, supposing this drop of water could be enlarged to the size of the earth. Then the Molecules would be about as big as tennis balls. Perhaps that will give you a faint idea how very small a Molecule is; and never forget, an Atom is smaller still, and the Electron is smaller than an Atom.

A Prayer.

Written in Bengali and translated into English

By Priyambada Devi.

Dear Lord, I arise at Thy call.

Thy morning light stands waiting to enter my curtained lattice, but my eyes are still hazy with the dreams of the dim night, and in my heart is the yearning for the whisper of Thy Love that comes not.

Wash these eyes pure with Thy dear Mercy.

Cleanse my heart wholly with Thy Touch benign.

Pour into my soul the clear light of Thy dawn—innocent as the open gaze of a wondering child and filled with the infinite hope of inexpressible desire.

Lord of all beauty and light,

Thy sun has reached the zenith of the sky. Shadows almost disappear, the trees droop with the heat. The hum of honey-bees fades into a dim murmur of sound.

Mine eyes o'erwhelmed with the ceaseless glare burn and tire and seek solace in shade.

Temper Thy revelation, O Thou Merciful, with mystery, and cover the radiance of Thy countenance with soothing sympathy.

So may I look on and gaze untired for ever.

Let Thy Love's rapture enter my inner heart.

So may I receive from Thee the freshness of eternity.

The gloom of evening gathers, the shadows slowly lengthen.

Day light wanes, the glamour of the dusky gloaming lures me. Dark night lies in wait to enmesh me in the net of intangible dreams.

O Thou who knowest all, let Dhruba * shine its brightest, and Saptarshi † hold its seven lights steadfastly on high, so that on the unknown sea, I may guide my frail boat aright, and steer my course straight, till I reach the longed for haven of Thy peace.

* Druba, the North Star. † Saptarshi, the Wain.

Women's Part in Public Life.

By Margaret E. Cousins, Mus. Bac.

We often say nowadays "All India is thinking of the Reforms that will come about after the War" and certainly all the men in India are discussing them, but until quite recently the other half of India, all the women, were little interested in the great matters that were affecting our country, and indeed they were not encouraged to do so. This was because they had been deprived of the older system of education and were given few facilities under the present system, and so they were considered too ignorant to understand anything except cooking and babies and pujas. But the daily experiences of even the most restricted life bring an education of their own with them, for when women had to pay twice as much as usual for their food-stuffs and cloths they were told about the great war and its effect on every country and they found themselves sufferers because of the war. When very many of their babies were ill or died they wanted better sanitation, and more doctors. When their older children complained of G. O. 559 or grew thin through the over-study necessary to pass Government examinations under the present educational system, they knew that their lives and interests were very closely linked up, through their children, with Government departments, education laws and even with the Director of Public Instruction himself, and they felt that many things connected with schools must be changed. Last year when the news was spread abroad in India that poor Indian women under the Indentured Labour system had to submit to conditions of dishonour, unchastity and heart breaking suffering our women could remain silent no longer. They felt the wrongs done to their sisters as wrongs done to themselves. They found their voice; they broke the bonds of their mental purdah, and in public and private meetings, and finally by a representative body of Indian ladies who went bravely right to the Viceroy himself, they called aloud for reforms in the law of the land affecting this section of their brothers and sisters.

The internment of one of their own sex, the beloved President of our Women's Indian Association, who was respected for the purity and unselfishness of her long life in India, still further loosened the tongues of women and taught them that their home dharma could not be separated from the more public, national dharma. They could not be affected by her sufferings without inquiring about their cause, and thus great masses of Indian womanhood heard about the movement for Home Rule, and at once leaping to an understanding of the necessity for it, they have become an acknowledged factor of importance in the political life of the day.

Nothing in India is moving more rapidly just now than the thoughts and actions of her women. The power of Shakti herself is hurrying them forward so that man and woman together may unite in the conception and creation of the New India. The work of one woman, Mrs. Besant, has been used in the most marvellous way to guide the thousands of patriotic men in the country to work and action in the schemes for the Self-Government of India within the Empire. The next step is the demand of thousands of women Home Rulers, now awakened, now active to be granted an unfettered opportunity for serving their country, both by the guiding of their representatives, which they will express through their power of voting in all kinds of elections, and by their great administrative ability in looking after details of public as well as private work, which their most able women will demonstrate through being free to serve in any office for which people wish to elect them. Their womanhood must not be made or considered a barrier to any kind of service which they desire to undertake; under the existing laws this is so, and even in the reforms put forward by the Congress there is, so far, no provision made which would ensure that women would get the same opportunities for helping their country as men would have.

The progressive and educated women throughout the country saw this omission, and so a Deputation of representative women went to Mr. E. S. Montagu, M. P. and to the Viceroy to remind them that "women" were one-half of that Indian "people" for whom the Reform scheme was asking a wide franchise.

This Deputation was a most historic occurence as it was the first time Indian women had publicly formulated their ideas regarding political and educational Reforms, and demanded their right to serve freely in all departments of public life. The address was published in all the newspapers and it may be called the Women's Scheme of Reform which must be linked on to the Congress Scheme, and of their union will be born the new era in Indian History.

In the private interview accorded to four members of the Deputation Mrs. Sarojini Naidu, Mrs. S. Naik, M.A., Mrs. Srirangamma, B.A., and Dr. N. Joshi, the Secretary of State plainly showed that he appreciated and sympathised with all the points brought forward, but he desired proof that the men of the country approved of the women's proposals. It will be the work of our women during the coming year to prove this by getting the National Congress, the Provincial Conferences, and all important organisations in the country to pass Resolutions supporting the demands we women have formulated in the Charter of Liberty we presented to those highest in authority in Indian Affairs.

We are certain that the great majority will support us for, believing in Karma as they do, they know that if they are not prepared to help those who ask them for help, they themselves will fail to get the help from the Imperial Government which they are seeking.

True reconstuction of all the existing conditions of life can be effected only by joining the ideas and deeds of men and women, building them up together, for the coming changes directly touch the daily lives of women as well as men. It is by woman's life and in woman's body that all human forms are constructed; that same creative gift is not limited to physical form only, but it is woman's duty, as she will also find it her faculty, to bring into being new social forms, re-constructions in the vital necessities for the physical, mental and spiritual growth of those same children of hers in the wider life of the country. Only as she shoulders her responsibilities as mother in the public life of the country, as well as in the private life of the home, will all the proposed schemes of Reform, Reconstruction, Home Rule or other Rule become worthy vehicles through which the spirit of Mother India will express herself satisfactorily and happily.

National Education.

An Appeal to the Women of India.

By G. S. Arundale.

There are many reasons why a radical change is needed in the system of education at present pervading India. First, it is not Indian—neither Indian in spirit nor controlled by Indians. Second, it does not help India. In free countries, education makes good citizens—men and women who love their country and who work to make her great. In free countries, education is intended to make good fathers, good husbands, good mothers, good wives, good sons and daughters. In India, a foreign system of education only makes indifferent clerks, and does not help the people to earn enough to live in decent comfort. In India, though most fathers, husbands, mothers, wives, sons, daughters are good and devoted, it is not education that makes them so, but the unquenchable spirit of the Indian race which no invasions, conquests, hardships have been able to kill.

If Indians love their ancient Motherland, it is not because they are educated to love her—as the children of free countries are trained to love theirs; it is because love of country is the root base of their nature—crushed and often senseless under discouragement and hardship, but ready to awaken at the slightest opportunity.

Think how happy India might be if she could control the education of her sons and daughters. Love of country would have free expression. India's welfare and happiness would be the first care of a truly national system; and the Indian home would be far happier even than it is, for there would be less anxiety. Also, instead of preparing boys for professions already over crowded, and in which it is almost impossible for the majority to earn a livelihood, they would be trained—as are boys in free countries—for professions in which they can both fulfil their duty to their families and at the same time make India a great nation.

You know how the education of Indian girls is neglected. In free countries, the education of girls is now regarded as of even greater importance than the education of boys. In free countries, it is now understood that good citizenship depends largely upon the women—whether they are trained to love their Motherland, whether they are taught what good citizenship means, whether they are helped to become good and efficient mothers, capable wives. In India, the education of Indian girls is for the most part in the hands of foreigners who neither know India nor understand her needs. Moreover, they are naturally thinking more about their own country and her welfare than about India and India's welfare.

The result is that India is poor and weak, when she might be rich and strong. India might be a great Nation among the Nations of the world; but in fact she is at present one of the most helpless. The average Indian dies while still quite young, whereas the average citizen of every other country only dies in middle age or later. Half the population of India is almost starving—a statement made by a European Officer of the Government. Of no other country could this be said. The early deaths and the miserable condition of the majority of India's sons and daughters means great unhappiness. We must try to remove the unhappiness—first by gaining Home Rule, second by establishing National Education.

Leaving the Home Rule question—it is a political question and wives of Government servants cannot take active part in it—there remains the question of National Education. Home Rule may come only after a few years, but National Education can begin at once, for it is entirely independent of the kind of Government the country may possess.

First of all we want the education of our children to be in the hands of Indian fathers and mothers. To meet this need the society for the Promotion of National Education has been established by the leading Indian men and Indian women in the country, and its object is to open schools and colleges everywhere throughout the land, for boys and for girls, in which the education shall be truly Indian, because it will be under Indian control and will give such education as shall

enable its pupils to earn good livelihoods and to serve their Motherland. It will make religious education the foundation of its activity. Each pupil must be taught his or her own faith, taught to reverence it and to value it. For the girls, the education will be such as to help them to become good wives and mothers, truly Indian wives and truly Indian mothers—filled with the spirit of Indian womanhood. For the boys, the education will be such as to help them to do their duty to their families and to take up those professions, neglected to-day, upon which both the country's and the individual's prosperity depend. Commerce, agriculture, industry—education along such lines will lift India from her present condition of poverty and hardship to a state of prosperity and ease which she has not known for centuries. And then the home will be happy, because free from care. Among our great leaders who set themselves to the task of accomplishing this noble service to Mother India are Mrs. Sarojini Naidu, Mrs. Annie Besant, Mrs. Sarala Devi Chondhuri, Mrs. Sadasiva Iyer, Mrs. Chandrasekhara Iyer, Mrs. Naik, Sir Rabindranath Tagore, Lokmanya Tilak, Sir Subramania Iyer, Syed Hasan Imam Saheb, Mr. Mazaral Haq, and many members of local and Imperial Legislative Councils. All these are the promoters and governors of the Society for the Promotion of National Education. Will you not help it, therefore, to open schools throughout the country, National schools, schools for boys, schools for girls, schools truly Indian, schools in which there is no danger to the pupil's faiths?

Do you know that in England a *Children's Jewel Fund* has been opened to help in educating England's children along better lines, in giving them more efficient care? One of England's greatest ladies, the Duchess of Marlborough, said last December: "Jewels are a luxury, and one feels that at the present time . . . one can do without the adornments." And ornaments are pouring in for the Children's Jewel Fund from all parts of Great Britain.

Now, in order to help the National Society, it has been decided to spend every day from *April 8th to April 15th next,* both days inclusive, in collecting as much money as possible, so that many schools may be started on truly National lines. There will be processions, house to house collections, bazaars, entertainments, meetings, and all kinds of activities to make known the objects of the Society and to gain funds for its sacred work.

Could you not make a Committee of your friends and make plans for work during the week which begins on April 8th and ends on April 15th? Could you not urge your fathers, your husbands, your sons, your relations of all degrees, to help India with all their enthusiasm and all their energies during the next few weeks, so that there may be a mighty offering on the altar of the Motherland in aid of the education of her children? Could you not start a Children's Jewel Fund, giving some of your own ornaments and asking your friends to do the same? Such gifts are indeed offerings to a temple—sacred, and meritorious to the giver!

A couple of months ago, there was an "Our Day" scheme, started by the Government, which gave a crore of rupees to the Red Cross. Is not India's need even greater? Will you not help to make *Our* Week, *Your* Week, *India's* Week, a week of dedication to the mighty Mother's service, so that her children may grow worthy of her—true patriots, men and women—happy, free contented, serving their homes and their Motherland, and blessed alike by both?

GEORGE S. ARUNDALE.

TAMIL.

இந்திய ஸ்திரீகளின் விழிப்பு.

நம்முடைய சங்கத்தின் அக்கிராசனாதிபதி மாதாஸ்ரீ அனிபெஸண்டம்மை சென்ற வருஷம் டிசம்பர் மீ 26உ கல்கத்தாவில் கூடிய காங்கிரஸ் மஹாசபை 32-வது கூட்டத்திற்கு அக்கிராசனாதிபதியாக நியமிக்கப்பட்டு செய்த பிரசங்கத்தில் இந்தியஸ்திரீகளின் விழிப்பைப்பற்றி அடியில் வருமாறு பேசினாள் :—

ஆரியருடைய புராதன நாகரீகத்தில் ஸ்திரீகளின் அந்தஸ்து வெகு மேன்மையாகவே யிருந்தது. பெரும்பாலர் விவாகமானவர்கள் 'விவாகமான பெண்கள் வீடுகளுக்கு லக்ஷ்மி' என்று மனுதர்ம சாஸ்திரத்தில் கண்டிருக்கிறது. சிலரே தபஸிகளாய் பிரம்ம ஞானத்தை அடைய வழிதேடினார்கள். சூதாட்டத்தில் தோற்றுப்போன தனது நாயகனுடைய கதியைக் கேட்ட தமயந்தியும், யுத்த மந்திராலோசனை சபையில் தன் பிள்ளையுடன் போராடின காந்தாரியும், சித்தூர் பத்மாவதியும், மார்வார் மீராபாயும், சங்கீதத்தில் தேர்ந்த தோடா தாராபாயும், ஆமது நகரத்தைக் காப்பாற்றிய சந்து பீபியும் இந்தூர் சமஸ்தானத்தை வல்லமையுடன் ஆண்ட அகலியாய் ராணியுமே ஸ்திரீகளின் யோக்கியதைக்கு போதிய திருஷ்டாந்தங்கள் எனலாம்.

சென்ற ஐந்தாறு தலைமுறைகளாகத்தான் ஸ்திரீகளின் அந்தஸ்து மாறுபட்டிருக்கிறது. புருஷர்களின் பொது வாழ்வில் அவர்கள் கலந்து சுகம் தருவதில்லை. ஆனால் இப்பொழுதுங்கூட கணவனையும், பிள்ளையையும் ஸ்திரீகள் ஓரளவு அடக்கியாண்டு ஒழுங்கான வழியில் கொண்டுபோக புத்தி படைத்திருக்கிறார்கள் அதனால் அவர்களை அறிவில்லாதவர்களென்றும் சொல்லிவிடுவதற்கில்லை. ஆயினும் ஸம்ஸ்கிருதத்தையும் தேசபாஷையையும் அறவே ஒழித்து ஆங்கிலப்படிப்பில் மூழ்கிக்கிடக்கும் புருஷர்களையும் பிள்ளைகளையும், எவ்விதத்திலும் ஆதரிக்க முடியவில்லை. புருஷனுடைய நோக்கங்கள் விசாலித்திருக்க பெண்டுகளின் திருஷ்டி குறுகத் தலைப்பட்டது. புதிய நாகரீகத்தில் புருஷர்கள் ஈடுபடவே, பெண்டிருக்கு மதாச்சாரங்களின் விசால நோக்கம் மறைந்து கர்மாக்களைப் பண்ணிவைக்கும் சாஸ்திரிகளையே நம்பியிருக்க நேர்ந்தது. எனவே ஞானமடைய வழியின்றி குருட்டுக்கொள்கைகளில் ஈடுபட்டுச் சிறிதுகாலம் உழன்றனர்.

ஆங்கிலப்படிப்பினால் பிள்ளைகள் கெட்டுப்போகாவண்ணம் பாதுகாக்க கவலை தோன்றிற்று; முதல் மதப்படிப்பு வேண்டுமென்று இந்திய ஸ்திரீகள் கிளர்ச்சிசெய்ய ஆரம்பித்தார்கள். இச்சந்தர்ப்பத்திலதான் அவர்கள் முதன்முதல் விழித்துக்கொள்ளலாயினர். அப்பால் வெளிநாடுகளுக்குச் சென்ற இந்தியர்கள் பட்டபாட்டைக்கண்டு இந்திய ஸ்திரீகளின் மனம் உருகியது. தென்னாப்பிரிக்காவில இந்தியஸ்திரீகள் தங்கள் மானத்தைக் காப்பாற்றிக்கொள்ள பகிரங்கமாய் வெளிவந்து கண்டிக்கத் தலைப்பட்டனர். வங்காளப் பிரிவினை வங்காள ஸ்திரீகளுக்கு முற்றிலும் பிடிக்கவேயில்லை. ஓர் அமிதவாதப் பத்திராதிபருக்கு அபராதம் விதித்தபோது 500 வங்காள ஸ்திரீகள் அவருடைய தாயினிடம் சென்று தங்கள் வருத்தத்தை தெரிவித்து அவரை வாழ்த்தினர். ஒப்பந்தக்கூலிகளின் மானக்கேட்டை அறிந்து இந்திய ஸ்திரீகள் செய்த கிளர்ச்சி யாருக்கும் ஞாபகமிருக்கும். ராஜப்பிரதிநிதியினிடம் அவர்கள் டெபுடேஷனாய்ச்சென்று ஸ்திரீஜாதியின் குறைகளைச் சொல்லிக்கொண்டார்கள்.

இது ஒருபுறமிருக்க, இயற்கையாகவே தங்கள் பெருமை போய்விட்டதென்ற விஷயம் இந்திய ஸ்திரீகளுக்கு ஞாபகம் வந்து மறுபடியும் விழித்துக்கொள்ளலாயினர். பலருடைய சரித்திரங்களைக் காதால் கேட்டுவிட்டு சுயேச்சைக் கிளர்ச்சியில் சேராதிருக்க அவர்களுக்கு மனம் வருமோ? தேசாபிமானமாகிய நெருப்பு அவர்களுடைய ஹிருதயத்தில் எரிந்துகொண்டேயிருந்தது. அன்னிய நாட்டாரின் ஆதிக்கத்தை அவர்கள் இயல்பாகவே வெறுக்கக்கூடியவர், அதோடு மதாச்சாரம் நிலைகுலைவதைப் பார்த்து அவர்களுக்கு மனம் சகிக்கவில்லை. எனவே ஸ்திரீகளின் உதவியினால் சுய ஆட்சிக்கிளர்ச்சி இப்போது பலப்பட்டிருக்கிறது. தளராபரித்தியாகம் ஸ்திரீகளுக்கு விசேஷமாய் உண்டு. பந்தோபஸ்திலிருந்தவரை விடுதலைசெய்ய எங்கேபார்த்தாலும் கலக்கம் நடந்தபோது புருஷர்கள்கூட ஊர்வலமாய்ச்செல்லப் பின்வாங்கியபோது ஸ்திரீகள் முன்வந்து சென்னையில் ஊர்வலம் சென்றதை அறியாதார் யார்? கோயில்களெங்கும் அர்ச்சனைகள் நடந்தபோதுதான், ராஜ்யமும் மதமும் ஓர் இனம் என்பதை ஸ்திரீகள் அறிந்துகொண்டனர்.

அன்பகத்தில்லா வுயிர்வாழ்க்கை வன்பாற்
கண்வற்றல் மரந்தளிர்த்தற்று.

*   *   *   *

அன்பின்வழிய துயிர்நிலை யஃதிலார்க்
கென்புதோல் போர்த்த வுடம்பு.—குறள்.

கடமை.

எனது பிரிய சகோதரிகளே:—

நான் இப்போது எழுத எடுத்துக்கொண்ட விஷயம் கடமை. நான் மிகவும் அறிந்தவள் என்றெண்ணி மற்றவர்களுக்கு புத்திசொல்ல வந்தவளல்ல' ஆனால் என்னைப்போலொத்த பெண்களின் கடமையைக்குறித்து அடிக்கடி கேட்பதாலும் வாசித்து அறிவதாலும் பொதுநலத்தை உண்டாக்கும் என்கிற ஆசையோடு இதை எழுதலானேன். என் அருமை சகோதரிகளே! நம்முடைய பரதகண்டத்தில் பழமொழியாக வழங்கிவருவது, பெண்களுக்கு எவ்விதமான சுதந்திரமுமில்லை. இவர்களுக்கு எப்பொழுதும் ஒருவருக்கு அடங்கி அவர்களிட ஆதரவில்தானிருக்கவேண்டுமென்று சொல்லி "பிதாரக்ஷதுகௌமாரே - பர்த்தாரக்ஷதி யௌவனே - புத்ரோரக்ஷது வார்த்திக்யே" என்கிற சித்தாந்தத்தை ஆதாரமாகக்கொண்டு பெண்களை ஒரு மரக்கட்டை அல்லது ஒரு பொம்மை என அவமதித்து பெருவாராக ஆண்மக்கள் பேசிவருகிறார்கள். தவிர பெண்பிள்ளைகளுக்கு புத்தி தீக்ஷண்யமும் ஞானமும் கிடையாதென்றும் அவர்கள் சங்கம்கூடி என்னபேசப்போகிறார்களென்றும் இவர்கள் பேசித்தான் நம்முடைய தேசம் விர்த்திபெறப்போகிறதா வென்றும் புத்தியீனமாய் சிலர் வீண்வழக்காடுகிறார்கள். இதையெல்லாம் கேட்டு நம்முடைய சகோதரிகளில் அநேகர் அவைகளை நம்பி நம்முடைய புருஷர்கள் பொய்சொல்லுவார்களா, பி.ஏ., யம்.ஏ., பட்டங்கள் பெற்றவர்களாயிற்றே அவர்களுக்கு தெரியாதா, நம்முடைய பெண்களுக்கு சுதந்திரம்கொடுத்தால் அதில் தீங்கு இருக்கும் அதனால்தான் அவர்கள் அவ்வாறு கூறுகிறார்கள் என்றெண்ணி பெண்கள் பிறந்தது உண்பதற்கும், உறங்குவதற்கும், உடுப்பதற்கும், நகைகள் அணிவதற்கும், குழந்தைகளை பெறுவதற்கும்தான் ஈசுவரன் நம்மை படைத்ததாக திருப்திகொண்டு இருக்கிறார்கள். இதுவே சாயுச்சியபதவி பெண்களுக்கு கடவுள் அளித்ததாக மகிழ்ந்துவிடுவதையும் நாம் கண்ணாரப் பார்க்கிறோம். ஆட்டுமந்தையில் வளரும் ஒரு புலிக்குட்டியைப்போல் ஏமாந்திருக்கும் சகோதரிகள் தம்மை சில சகோதரிகள் காணச்சென்றபோதிலும் வந்தவர்களை எதிர்த்துப்பார்க்க சக்தியற்றவர்களாய் அஞ்ஞானம் என்கிற நித்திரையில் மூழ்கிக்கிடக்கும் இவர்களை விழித்துக்கொள்ளும்படி, மற்றொருபுலி ஆற்றின் அக்கரையில் வந்து மந்தையில் வளரும் புலியை தன்

னரில் தன்ரூபத்தையும் அசன்ரூபத்தையும் பார்க்
கும்படிசெய்து தன் நிஜ சுயரூபம் தெரிவிக்சமாதிரி
சில சகோதரிகள் பைரங்கத்தில் பிரசங்கம் செய்ய
வந்திருக்கிறார்கள் என்பதை நாம் பலவாயிலாக கேழ்
விப்படுகிறோம். பெண்கள் சிறுவயதில் தகப்பனு
ரிட ஆதரவிலும் யெளவனத்தில் புருஷனிட ஆசர
விலும் விருத்தாப்பியத்தில் புத்திரனிட ஆசரவிலு
மிருக்கவேண்டுமென்பது அவர்கள் உணவுக்கும்
உடைக்கும் கஷ்டப்படாமலிருக்க இவர்களுடைய
ஆதரவே யொழிய படிப்பிலும் புத்தியிலும் வேறு
எவ்விதமான பயிற்சியிலும் புருஷர்களுக்கு சமான
மான மேன்மையை அடையக்கூடாதென்பதற்குச்
சொன்னது அல்ல இதனுலேயே பெரியவர்களு
டைய வாக்கை தள்ளவேண்டும் என்று சொல்லவந்த
தில்ல. கொழுநன்வாக்கே நமக்கு வேதவாக்கு.
இந்த பரதகண்டம என்றைும் ஸ்திரீகளின் பதிவிர
தாதன்மைக்கும் புருஷர்களிடத்து சுயநலம் கருதாது
அன்புசெலுத்தும் தன்மைக்கும் உலகத்தில் முதலா
சனம் பெற்றது. "அடி சற்கினியாளே - அன்புடை
யாளே - படிசொற்றவராத பாவாய் - அடிவருடி பின்
தூங்கி முன்னெழா உம்பேதையே - பொதியோ என்
றொங்கும் என் கணிரா" என்று நாயனார் பகர்ந்திருக்
கிறார். இவ்விதமாக இருந்த நம்முடைய தேசமா
னது மத்தியகாலத்தில் ஏற்பட்ட இன்றியமையாத
சிலகாரணங்களால மாறுபட்டது. ஆனால் எல்லா
மாறுபாடுகளைப்போல் இதவும் மாறக் காலம் நேர்ந்
தது. நம்முடைய ஆங்கிலேய அரசாங்கத்தில் அவ்
வித பயங்கொள்ள அவகாசமில்லை இப்பொழுது
முன்காலத்தைவிட பதின்மடங்கு அதிகமாக பெண்
கள் கல்வியில் பூரண பாண்டித்தியம் பெற்று ஆட
வர்களைப்போலவே உயர்ந்த பட்டங்கள் பெற்றும்
நமது தேச சர்க்கால நிலைமையை யோசித்தும் அநேக
விதங்களில் நமக்கு உதவிபுரியவரும் பெண்களையும்
முன்னுக்கு கொண்டுவருவதில் மிகவும் பிரயோ
ஜனப்படும். புருஷர்களுக்கு ஸ்திரீகள் ஏன் சமபிர
யோஜனமா யிருக்கக்கூடாது நமது பரதகண்டத்
தில் பெண்கள் புருஷனுடைய தேகத்தில் பாதி அம்
சம் பெற்றவர்களென்றும் தவிற அப்புருஷர்களுக்கு
ஆணிக்கால்போல் எல்லா சுதந்திரத்துக்கும் பாத்தி
யப்பட்டவர்களென்றும் சொல்லி வழங்கிவருகிற
தல்லவா. கடவுள் தன்னை அர்த்தநாரீசுவரன் என
அழைப்பதில் மகிழ்ந்தவனல்லவா. விஷ்ணு மார்
பில் லக்ஷிமியை வைத்தவரென்றும் பிரம்மா சரஸ்
வதியை நாவில் வைத்தவரென்றும் நாம் கேட்டதில்
லையா? இவ்வாறு வேதாகமங்கள் முறையிடுவதை
ஆதாரமாகக்கொண்டு அல்லவோ நமது சகோதரி
கள் இந்ததேசத்தில் ஸ்திரீகளை முன்னுக்கு கொண்
டுவர பிரயத்தனப்படுகிறார்கள். இவர்களுடைய
முயற்சியை நாம் எப்படி நம்முடைய நன்மைக்கு
அல்லவென்று சொல்லக்கூடும். ஆகையால் சகோ
தரிகளே புருஷர்கள் முக்தியும் சித்தியும் உள்ள நட
வடிக்கைகளை அறியாது கடுக்கலந்தகாலத்தையே
வழக்கமாகக்கொண்டு சங்கங்களுக்கு போகக்கூடாது
போனாலும் பேசக்கூடாது என்று சொன்னபோதி
லும் நாம் அவர்களுக்கு நல்லதனமாகபேசி அவர்கள்
படும் அவநம்பிக்கையைமாற்றி, சக்தியன்றி புருஷ
னுல் எந்தகாரியமும் ஒழுங்கே முடியாது என்றும்
ஆண் பெண் இருவரும் ஒத்துநடத்தலே காரியமுடிவு
என்பதையும் வற்புறுத்தி அவர்கள் சம்மதத்தை பெற
வேண்டியது நமது கடமைகளில் தைரியமும் ஊக்க
மும் கொள்ளுவது முக்கியகடமை. சகோதரிகளே
இப்பரதகண்டத்தில ஸ்திரீகளிட ஸ்திதியை கவனித்
தால் நம் தேசத்துப்புருஷர்கள் எவ்வளவு படித்தவர்க
ளாயினும் பெரியசபைகளில்போய் பேசி பொருள்வாங்
குகிறவராயினும் தம் ஸ்திரீகளைப்பற்றி மட்டும் குழந்
தைபெறும் இயந்திரமாக (Machine) என்னுகிறார்
கள். அவர்கள் நமக்கும் கொஞ்சமேனும் அறிவு
உண்டு என்று நினைக்கிறதே இல்லை. புருஷர்களை
விட எண்மடங்கு புத்தி ஸ்திரீகளுக்கு உண்டு என்ற
ஆன்றோர்வாக்கையும் தள்ளிவிடாமல் எங்களுக்கும்
கல்வி பயிற்பித்தால் நாங்களும் உங்களுக்கு உற்ற
துணையாவோம், இடுக்கண்காலத்தில் நற்பதி மந்
திரியாவோம், தேக பரிசிரமம் வந்தகாலத்து அன்பு
நிறைந்த தாயாவோம், காலங்களில் தக்க வேலைக்
காரிகளாவோம் என்று நாம் புருஷர்களிடம் வருவில்
வற்புறுத்தி உங்களுடன் கூடக்கலந்து வேலைசெய்கி
றோம் எங்களுக்கும் ஒருங்கு தொழிலைக் காட்டுங்
கள் உங்களுக்கு கொஞ்சம் சிரமபரிகாரம் ஏற்ப
டட்டும் என்று சொல்லி நம் புருஷர்களை நம் விஷ
யத்தில் கவனிக்க செய்வதற்கு நமக்கே [illegible] யான
படிப்பு கிடையாது இரண்டு எழுத்துகூட்டி படித்து
கையெழுத்து போடத்தெரிந்தால நாம் படித்தாய்
விட்டது இனி படிப்பு வேண்டியதில்லை என்று
நிறுத்திவிடுகிறோம். எங்கே ஒளி இல்லையோ அங்கே
இருள் சூழ்கிறது. எங்கே தைரியம் இல்லையோ
அங்கே அதைரியம் குடிகொள்ளுகிறது. சகோதரி
களே நாம் வசித்துவரும் இக்காலமானது நமக்கு
துன்பத்தையும் தாழ்வையும் கொடுப்பதுபோல தோ
ன்றுவானேன். சொத்துக்களையும் நம்பிக்கையையும்
இழந்தவர்போல் பரிதபிப்பானேன். நம் வாழ்நாளா
னது இன்பமில்லாமலும் அலுப்பு சலிப்புகளுடன்
காலங்கழிக்க நேரிடுவானேன். நாம் வசித்துவரும்
இப்பரதகண்டத்தில் ஸ்திரீகள் செலவத்திலும் அழ
கிலும் புத்தியிலும் மற்ற நாட்டைவிட குறைவுற்று
இருக்கிறது. சூரியன் தன் கிரணங்களை நம்மீது செ
லுத்தமாட்டேன் என்கிறானே? இல்லையே, நம் இந்
தியாதேசத்தில் எந்த நாகரீகமு இலலாமல் இருந்தது,
இஹமுத்திரிக போகங்களுக்கு சாதனக்குறை என்
ன நேரிட்டிருக்கிறது. நம் தேசம் மத்தியகாலத்தை
பொய்ப்பித்து ஆதி நாகரீகத்தை அடுத்துவருவது நா
ளுக்குநாள் உள்ளங்கை நெல்லிக்கனிபோல் விளங்கு
கிறதே, பலநன்மைகள் நமக்கு ஏற்பட்டிருந்தும்
நமக்கு தூக்கத்தையும் வெறுப்பையும் தகர காரண
மென்ன? நாம மூடர்களா? கண்களில்லையா? கண
ணிருந்தும் ஏன், கபோதிகளைப்போல தத்தளிப்பா
னேன். இவைகளுக்கெல்லாம் காரணம் நபமை
நாம உணராமலிருப்பதே யன்றோ. நமக்கு சக்தி
இவ்வளவு இருக்கிறது இவ்வளவு வேலைசெய்ய நம்
மால் இயலும் என்பதை மறந்து இனி உண்பதும்
உறங்குவதுமாக தாழ்ந்த மிருக ஜாதிகளிலும் கே
டாக இராமல் ஐயறிவுடையவர்கள் என்று எண்ணி
நம் தேசத்து பொதுநன்மைக்கு பாடுபடுவோமானுல்

நம் தேசம் எவ்வளவு நன்மை பெறலாம். ஆனால் நம்மில் ஒற்றுமை என்னும் திவ்விய சக்தி ஒன்றே நம்மிடம் இல்லாமலிருக்கிறது. அது இருந்துவிட்டால் பொன்மலர் நாற்றமுடைத்து என்றதுபோலாகும். பெண்களின் முன்னேற்றத்தைக்கருதியே நம் காருண்ணிய சகோதரி டோரதி ஜினராஜதாசா அம்மாளும் கனம் ஐகோர்ட்டு ஜட்ஜி சதாசிவய்யர் பாரியை பார்வதி அம்மாளும் அங்கங்கே சிற ஸ்திரீ சங்கங்களை ஸ்தாபித்து சென்ற ஆறுமாதகாலமாய் அநேக சபைகள்கூடி ஸ்திரீகளின் நன்மையை அபிவிர்த்திசெய்யும் விஷயங்களைப்பற்றி பேசிவருகிறார்கள். ஆனால் இச்சபைகளிலும் அநேக கஷ்டங்களிருந்துகொண்டிருக்கிறது. ஒற்றுமையில்லை ஒருவர்போனவழி மற்றொருவர் போவதில்லை. பட்டங்கள்பெற்ற அநேகபுருஷர்கள் இருந்தாலும் பெண்களின் சங்கம் என்றால் அதில் அசுயையே காட்டுகிறார்கள். ஒற்றுமை என்கிற அஸ்திபாரம் சரியாய் போடாவிட்டால் நம்முடைய சங்கமாகிய கட்டிடம் எப்படி நிலைநிற்கும். வருத்தம் துக்கம் கஷ்டம் எல்லாம் ஒற்றுமை என்கிற தாவாக்கினியினால் வறுக்கப்பட்டு போய்விடக்கூடியதல்லவா? மேலும் நாம் சுகம் என்னும் வீணான எண்ணத்துடன் நமது உடம்பை போற்றிவளர்த்திக்கொண்டு பிறருக்கு உபயோகமில்லாமல் காலம்கழித்தால் நாம் எடுத்திருக்கும் இப்பிறவிப்பயன்தான் என்ன. நாம் இந்த உடல் எடுத்தது எதற்காக: "போற்றி புனைந்த உடம்பும் பயனின்றே கூற்றம் கொண்டோடும்பொழுது" என மூதுரையும் கதற இல்லையா? பணச்செருக்கினாலும் அகங்காரத்தினாலும் நம்மைப்படைத்த கடவுளையும் நாம் முதல் மறந்துவிடுகிறோம். "செல்வம்வந்துற்ற போது தெய்வமும் சிறிது பேணார் - சொல்வன அறிந்துசொல்லார் - சுற்றமும் துணையுமோரார்" என்று மூதுரைப்படி நாம் சுகமாக இருக்குமளவும் தெய்வத்தை கனவிலும் நினையாது கஷ்டம்வந்துற்ற போது தெய்வத்துக்கு கண்ணில்லை - நான் எவ்வளவோதான்செய்தேன் - தெய்வம் என்னை இகழ்ந்துவிட்டது - என்று பலவாராக வாய்விட்டுகதற ஆரம்பிக்கிறோம். சகோதரிகளே இவ்வளவு மடத்தனமாக நாம் காலங்கழிப்பதற்கு காரணம் நமக்கு போதுமானபடிப்பும் பெரியவர்களுடைய மதபோதனையும் இல்லாமைதான். ஆகையால் நம்மால் கூடியவரையில் கல்வியிலும் ஒற்றுமையிலும் தேசபக்தியிலும் முன்னுக்குவரவேண்டுமான வழியை தேடிக்கொள்ளவேண்டுவதே நம்முடைய முதல்கடமை.

காமாக்ஷி அம்மாள்.

முக்கிய விஷயங்கள்.

காரியதரிசிகள் கவனிக்கவேண்டிய சில விஷயங்களாவன :—

1. ஒரு ரிஜிஸ்தரில் மெம்பர்களின் பெயரும் மேல்விலாசமும் எழுதி ஒவ்வொரு மீடிங்குகளுக்கும் வருகிறதையும் வராததையும் தாக்கல்செய்துவரவும். வெகுகாலம் வராமலிருப்பவர்களுக்கும் அடிக்கடி நின்றுவிடுகிறவர்களுக்கும் மீடிங்குகளைக்குறித்து ஞாபகப்படுத்திவரவேண்டும்.

2. தவறாமல் கிளைச்சங்கத்தின் மீடிங்குகளுக்கு ஏற்பாடுசெய்து மெம்பர்கள் கூடுகிற இடம் கிழமை மணி முதலானதுகளை முன்னதாகவே தீர்மானித்துக்கொள்ளவேண்டியது.

3. மீடிங்கு கூடியகாலத்தில் பிரசங்கங்களை செய்யவாவது அல்லது யாதொரு விஷயத்தைக்குறித்து எழுதிப்படித்து அதின்பேரில் மற்றவர்களிட அபிப்பிராயத்தை வெளியிடவாவது அல்லது ஒரு புஸ்தகத்தை மெம்பரில் ஒருவர் படித்து அவ்விஷயமாக எல்லா மெம்பர்களும் கலந்து பேசவாவது ஏற்பாடு செய்துகொள்ளவேண்டியது. எந்தபுஸ்தகம் படிக்கிறது என்கிறதற்கும் அப்புஸ்தகங்களை தருவிப்பதிலும் என்னுடைய உதவியைகோரினால் நான் அதுகளைச்செய்ய தயாராயிருக்கிறேன்.

4. ஒவ்வொரு காரியதரிசியிடமிருந்தும் இரண்டு மாதத்திற்கு ஒருமுறை அடியில்கண்ட விஷயங்களை தெரிந்துகொள்ள ஆவலாயிருக்கிறேன் :—

(a) மெம்பர் கார்டுகள் அனுப்புவதற்கும் நம்முடைய பத்திரிகை ஸ்திரீதர்மத்தை அனுப்புவதற்காகவும் மற்றும் ஏதாவது விஷயங்களைக்குறித்து நான் எழுதும் பொருட்டும் புதிதாக சேர்ந்த மெம்பர்களின்பெயரும மேல்விலாசமும்.

(b) கிளைச்சங்கத்தின் உத்தியோகஸ்தர்கள் மாறியிருந்தால் அதின்விவரமும்.

(c) என்றையதினம் கிளைச்சங்கம் மீடிங்கு கூடுகிறது என்கிற விவரமும்.

(d) கிளைச்சங்கம்செய்த வேலையின்விவரமும், படித்தவிஷயங்களும், பிரசங்கித்த சங்கதிகளும் மற்றும் சங்கத்திலாவது சங்கத்தின் மெம்பர்களாவது செய்த காரியங்களின் தகவலும்.

5. கிளைச்சங்க காரியதரிசிகள் ஸ்திரீதர்மா பத்திரிகையும் மற்ற கடிதங்களும் தங்களுக்கு கிடைத்தசங்கதி கூடியசீக்கிரத்தில் தெரிவிக்கவேண்டும். அப்படி தெரிவித்தால்தான் மேலும்மேலும் பத்திரிகை அனுப்பவும் கடிதங்கள் எழுதவும் அனுகூலமாயிருக்கும்.

சுதேச கல்வி.

இந்திய ஸ்திரீகளுக்கு ஓர் விண்ணப்பம்.

தற்காலம் நம்முடைய தேசத்தில் கல்வி கற்பிக்கும் முறையையும சாதனங்களையும் முற்றும் மாற்ற வேண்டியதற்கு அநேக காரணங்கள் உண்டு. முதலாவது கல்வி இந்தியாதேசத்திற்கு பொருத்தமில்லாமலும் அக்கல்வி முறை ஏற்படுத்துவதில் இந்தியர்களுக்கு யாதொரு சுவதந்திரமில்லாமலுமிருக்கிறது. தவிர இக்கல்வியானது இந்தியாவுக்கு சாதகமாயில்லை. ஸ்வராஜ்ஜியமடைந்த தேசங்களில் கல்வியினால் ஜனங்கள் மேன்மையை அடைகிறார்கள். ஸ்திரீ புருஷர்கள் தேசாபிமானிகளாகி சுதேசவிர்த்திக்கு பாடுபடுகிறார்கள். அத்தேசங்களில் தாய், தகப்பன், மனைவி, கணவன், பெண், பிள்ளை முதலான இவர்கள் தங்கள் கடமைகளை நன்றாய் செய்ய

கற்றுக்கொள்ளுகிறார்கள். ஆனால் இந்தியாவில் பொருத்தமில்லாத இதரதேச கல்வி முறை ஏற்பட்டு சர்க்கார் உத்தியோகத்துக்கு போதுமான படிப்பை மாத்திரம் கற்றுக்கொண்டு சுக வாழ்க்கைக்கு போதுமான வரும்படி இல்லாமல் காலங் கழிக்கவேண்டியிருக்கிறது. இந்தியாவில் அநேகமாய் ஜனங்கள் எல்லோரும் அவரவர்கள் தர்மத்தை அனுசரித்துவருகிறார்கள். ஆனால் இது அவர்கள் கற்ற கல்வியினாலல்ல சுபாவமாயுள்ள நற்குணத்தினாலேதான்; இக்குணமானது அன்னியர் படை எடுப்பு, அவர்களுடைய ஜெயம், நம்மவர்கள் அதினால் அனுபவித்தகஷ்டம் இவைகளால் கொஞ்சமேனும் குறைவுபடவில்லை. இந்தியர்கள் தேசாபிமானிகளாயிருப்பது கற்ற கல்வியினால் அல்ல, அவர்களுடைய சுபாவ குணத்தினாலேயே ஏற்பட்டது. நம்முடைய தேசத்தில் கல்விமுறையை இந்தியர்களே ஏற்படுத்தி நடத்திவந்தால் அது சிலாக்கியமாயிருக்கும். தேசாபிமானம் அபிவிர்த்தியாகும். சுதேச கல்விமுறையில் இந்தியாவின் நன்மையும் சுகமும் முக்கிய நோக்கமாயிருக்கும். குடும்பத்தில் இப்பொழுது இருக்கும் கவலை குறைந்து சுகம் அதிகரிக்கும். மேலும் ஏற்கனவே நிறைந்திருக்கும் தொழில்களுக்காக பிள்ளைகளை பயிற்சிசெய்யாமல் இதுவரையில் கவனிக்கப்படாத தொழில்களை விர்த்திசெய்து அதினால் நம்முடைய தேசம் பெருந்தன்மையை அடையச்செய்யவும், தங்கள் குடும்பங்களுக்கு ஏற்பட்ட கடமைகளை நிறைவேற்றவும், சாதகமான அநேக வித்தைகளை கற்பிப்பார்கள்.

இந்திய பெண்களின் கல்வி கவனிக்கப்படாமல் இருப்பது தெரிந்த விஷயமே. ஸ்வராஜ்ஜியங்களில் பிள்ளைகளின் படிப்பைவிட பெண்கல்வி அதிக ஊக்கத்துடன் கவனிக்கப்பட்டுவருகிறது. பெண்களுக்கு கல்வியினால் தேசாபிமானமும் தங்கள் சுயதர்மங்களை சரிவர நடத்த அறிவும் உண்டாகும். இந்தியாவில் தற்காலம் பெண்களின் கல்விமுறை நம்முடைய தேசாசாரங்களும் மதாநுஷ்டானங்களும் தெரியாத அன்னியர்களால் ஏற்படுத்தப்பட்டிருக்கிறது. இவ்வன்னியர் தங்களிட தேசாபிமானம் மேலிட்டு அத்தேச நன்மையையே கருதி சகல காரியங்களையும் செய்துவருவதால் நம்முடைய தேசத்தின் நன்மையை அவர்கள் அறியமுடியாதவர்களாயிருக்கிறார்கள். ஆகையால்தான் இந்தியாவானது தற்காலம் தனத்திலும் பலத்திலும் க்ஷீணத்தை அடைந்து மற்ற தேசங்களைவிட தாழ்ந்த நிலைமையைப்பெற்று மனிதர்களின் ஆயுள்காலமும் குறைவுபட்டு பாதிஜனங்கள் வயிற்றுக்கு போதுமான உணவு இல்லாமல் மடிகிறார்கள். இது சர்க்கார் மேலான உத்தியோகஸ்தரில் ஐரோப்பியர் ஒருவரால் சொன்ன விஷயமே. இத்தேசத்தின் தற்கால கஷ்ட நிலைமைக்கு இதுதான் காரணம். இவ்வித நிலைமையில் மற்றெந்த தேசமும் இல்லை.

சுகமுண்டாக வேணுமானால் நாம் ஸ்வராஜ்ஜியம் அடையவேணும், சுதேச கல்வியை ஸ்தாபிக்கவேண்டும். ஸ்வராஜ்ஜியம் ராஜாங்கவிஷயமானதால் அதில் சர்க்கார் உத்தியோகஸ்தர்களின் மனைவிகள் சேர்ந்து யாதொரு காரியமும் செய்ய முடியாது. தவிர ஸ்வராஜ்ஜியம் கிடைப்பதற்கு கொஞ்சகாலம் செல்லும். ஆனால் சுதேசகல்வி ஸ்தாபனைவிஷயமாய் எல்லோரும் ஒன்று சேர்ந்து இப்பொழுதே முயற்சி செய்யலாம்.

முதலாவது நம்பிள்ளைகளின் கல்வி முறையானது இந்தியர்களிட பார்வையில் நடந்தேறிவரவேணும். இதற்காகவே சுதேசகல்வி அபிவிர்த்தி சங்கம் ஏற்படுத்தப்பட்டிருக்கிறது. அதில் கனம்பொருந்திய இந்தியரில் புருஷர்களும் ஸ்திரீகளும் சேர்ந்து நம்முடையதேசத்தில் எங்கும் சுதேச கல்விச்சாலைகளை ஏற்படுத்த உத்தேசித்திருக்கிறார்கள். அப்பள்ளிக்கூடங்களில் தக்க ஜீவாதாரமான வித்தைகளும் தேசாபிமான சாதகங்களும் கற்பிக்கப்படும். இக்கல்விச்சாலைகளில் மதாபிமான படிப்பை முக்கியமான ஆதாரமாகக்கொள்ளப்படும். ஒவ்வொருவருக்கும் தன் மதத்தில் அபிமானம், சிரத்தை, மதிப்பு முதலானவைகளை உண்டாக்கும். பெண்கள் தகுந்த மனைவிகளாகவும் தாய்களாகவும் தேசாபிமானத்தோடு கூடிவளர அக்கல்வி சாதனமாகும். ஆண்பிள்ளைகளுக்கு அவர்களுடைய குடும்பதர்மங்களை சரிவர நடத்தவும், தற்காலம் கவனியாமல் விடப்பட்டிருக்கும் தொழில்களின் பயிற்சிக்கும் உபயோகமாகும். நம்முடைய தேசம் விர்த்தியடைந்து சுகம்பெற வேண்டுமானால், வியாபாரம், விவசாயம், கைத்தொழில்கள் விர்த்தியடையவேண்டும்.

இக்கல்வியினால் ஜனங்கள் தற்காலம் அனுபவிக்கும் கஷ்டமும் தரித்திரமும் நீங்கி, அநேக நூற்றாண்டுகளாக அனுபவியாத மேன்மையையும் சுகத்தையும் அடைவார்கள். அப்பொழுதுதான் நம்முடைய குடும்பங்கள் கவலையற்று சுகப்படும். இவ்வித சத்காரியத்தை செய்யும்பொருட்டு மாது ஸ்ரீ மிஸ்ஸிஸ் சரோஜினி நாயுடு, அனிபெசண்டம்மாள், மிஸ்ஸிஸ் பரளாதேவி சவுத்ரி, ஜட்ஜு சதாசிவ அய்யர் பாரியை, ஜட்ஜு சந்திரசேகர அய்யர் பாரியை, மிஸ்ஸிஸ் நாயிக், சர் ரவீந்திரநாத் டாகூர், லோகமானிய திலகர், சர் சுப்பிரமணிய அய்யர், சையது ஹஸன் இமாம் சாஹெப், மிஸ்டர் மஸ்ரெல்ஹக், இன்னும் சர்க்காரிட ஆலோசனை சபைகளில் சேர்ந்தவர்கள் அநேகரும், சுதேசகல்வி அபிவிர்த்திசங்கத்தில் மெம்பர்களாய் காரியங்களை நடத்திவருகிறார்கள். ஆகையால் நீங்கள் உங்களாலான உபகாரத்தை இதுவிஷயத்தில் செய்ய இது ஓர் விண்ணப்பம்.

பிள்ளைகளுக்கும் பெண்களுக்கும் தங்களிட மதாபிமானத்தில் குறைவு நேரிடாவண்ணம், சுதேச கல்விச்சாலைகள் ஸ்தாபிக்கவேண்டும். இங்கிலாந்தில் பிள்ளைகளின் கல்வியின்பொருட்டு ஒரு பண்டு ஏற்படுத்தியிருக்கிற விஷயம் உங்களுக்கு தெரிந்திருக்கலாம். அதற்கு 'பிள்ளைகளின் நகைபண்டு' என்று பெயர். அதின் வரும்படியிலிருந்து இங்கிலாந்தில் பிள்ளைகளுக்கு தற்காலம் கற்பிக்கும் கல்வி முறையைவிட மேலானவழியில் கற்றுக்கொடுத்து அவர்கள் விஷயத்தில் அதிககவலை எடுத்துக்கொள்ளுகிறார்கள். இங்கிலாந்தில் கனம்பொருந்திய டச்சஸ் மார்ல் பரோ என்னும் மாதுஸ்ரீ சென்ற டிசம்பர் மாதத்தில் சொன்னதாவது "தற்காலம் நகைகள் அநாவசியம், நாம் ஆபரணங்கள் அணியாமலும் அலங்

காரம் செய்துகொள்ளாமலும் இருக்கலாம்." இதனால் எல்லா ஊர்களிலிருந்தும் அநேகர் தங்கள் ஆபரணங்களை இந்த பிள்ளைகளிட நகை பண்டுக்கு ஏராளமாய் அனுப்புகிறார்கள். இப்போது இந்தியாவில் ஏற்பட்டிருக்கிற ஸ்வதேசகல்வி அபிவிர்த்தி சங்கத்திற்கு உதவி செய்யும்பொருட்டு எப்பிரல் மாதம் 8வ முதல் 15வ வரையில் உள்ள எட்டு தினங்களில் இப்பரதகண்டம் முழுவதும் அங்கங்கே பணம் வசூல்செய்ய தீர்மானம் செய்திருக்கிறது. அந்த தேதிகளில் பிரதிதினமும் வீடு வீடாய், கடை கடையாய் போவதினாலும், சங்கம் கூடுவதினாலும், காலக்ஷேபம் முதலான வேடிக்கைகள் செய்வதினாலும் அநேக ஸ்வதேச கல்விச்சாலைகளை ஸ்தாபிக்கிறதற்கு வேண்டிய திரவியத்தை சேகரிப்பது அவசியம். இப்படி செய்வதினால் ஸ்வதேசகல்வி அவசியம் என்கிற விஷயம் எல்லா ஜனங்களுக்கும் தெரிவதும் தவிர அக்காரிய முடிவுக்கு வேண்டிய பொருளும் சேரும்.

இதற்காக நீங்களிருக்கும் ஊரில் சில சிநேகிதர்களைக்கொண்டு ஒருகமிட்டி ஏற்படுத்தி எவ்விதமாக அத்தினங்களில் பணம் வசூல் செய்கிறதென்பதை தீர்மானித்துக்கொள்ளவும். உங்கள் தகப்பனார், கணவர், மக்கள் இன்னும் மற்ற பந்துக்களையும் நம்முடைய தேசாபிவிர்த்தியின் பொருட்டு இவ்விஷயத்தில் அவர்கள் முயற்சி செய்யும்படி நீங்கள் வற்புறுத்தவேண்டும். இதுவே நமமுடைய தேசமாதாவுக்கு தக்க காணிக்கையாகும். நாமும் பிள்ளைகளின் நகை பண்டு ஒன்று ஏற்படுத்தி நம்முடைய நகைகளில் சிலதை ஸ்வதேச கல்வியின் பொருட்டு ஏன் தத்தம் செய்யக்கூடாது. நம்முடைய சிநேகிதர்களையும் ஏன் அப்படி செய்விக்கக்கூடாது. நாம் கோவில்களில் பாதகாணிக்கை கொடுக்கிறதில்லையா? தேசமாதாவுக்கு கொடுக்கும் திரவியமும் அம்மாதிரி சிலாக்கியமானதுதானே.

இரண்டொரு மாதங்களுக்கு முந்தி யுத்தத்தில் காயம்பட்ட வீரர்களின் சவுக்கியத்தின் பொருட்டு, 'அவர்டே' (Our Day) பண்டு ஒன்று சர்க்காரில் ஆரம்பித்து இந்தியாவில் இரு கோடி ரூபா வசூலாயிற்று. இந்திய ஸ்வதேச கல்வி அதைவிட முக்கியமானதுதானே. ஆகையால் எப்பிரல் மாதம் 8-தேதி முதல் 15-தேதிவரையில் ஸ்வதேச கல்வி வசூலுக்காக நிச்சயித்திருப்பதை நம்முடைய சொந்த காரியமாகவே பாவித்து அப்போது உங்களுடைய முயற்சியை தேசமாதாவுக்காக அர்ப்பணம் செய்து தேசாபிவிர்த்திக்கு பாடுபடுவீர்களென்று நம்புகிறேன். இதனால் இந்தியாவில் ஸ்திரீ புருஷர்கள் தேசாபிமானிகளாகி சவுக்கியத்தையும் சந்தோஷத்தையும் அடைந்து தங்களுடைய குடும்பத்திற்கும் தேசத்திற்கும் நன்மையை உண்டாக்குவதற்கு சாதகமாவார்கள்.

ஜி. யஸ். அரண்டேல், M.A.

TELUGU.

స్త్రీలకు ఆవశ్యకమైన విద్య.

క్రింది సంచికయందు స్త్రీలకు విద్య ఆవశ్యకమని వ్రాసియుంటిని. ఇపుడు ఎట్టివిద్య ఆవశ్యకము అను విషయము విచారింపతగినది. సాధారణముగ పాఠశాలలందు మగపిల్లలకు నేర్పు విద్యలనే ఆడబిడ్డలకును నేర్పు వాడుక ఇపుడున్నది. వానిలో కొన్ని ఆడబిడ్డలకు అంత ఉపయోగకరము కావు. ఇపుడు పిల్లలుగనుండు వారలే కదా ఇక కొన్నిసంవత్సరములలో పెద్దవారగుదురు. కాబట్టి మిక్కిలి ఉపయోగకరములగు విద్యలనే పిల్లలకు నేర్పవలెను. వాని[illegible] అందరు నేర్పవలసిన వేవన:—

1. ప్రతియొక స్త్రీయు తన స్వంతభాషను బాగుగ నభ్యసించవలెను. ఆ భాషలోనుండు మన పురాతన చరిత్రములను సనాతనధర్మమును బిడ్డలకు బాగుగ నేర్పవలెను. వానిని తెలిసినగాని పూర్వము మనదేశము ఎట్టి ఉన్నతస్థితియందుండినదని, ఇపుడు ఎట్టి హీనస్థితిలో నున్నదను విషయము బాగుగ తెలియరా నేరదు.

2. ఇకను మన స్త్రీలందరు సాధ్యమగునంతవరకు ఇంగ్లీషుభాషను నేర్చుకొనవలెను. ఇపుడు ఇంగ్లీషుభాష ప్రపంచభాషగ నేర్పడినందున దానిని నేర్చుట చాల ప్రయోజనకారి. మనలో అనేకులకు ఇంగ్లీషుభాష రానందున ఇతర దేశములను గురించిన ఏవిషయమును సమగ్రముగ తెలిసికొనుట చాలకష్టముగనున్నది. ఇతరదేశస్థులు మనమందరము మూఢులమనియు, నాగరికతలేనివారమనియు, తలచియున్నారు. వారి తలంపును పోగొట్టుటకు మన స్త్రీలు ఇంగ్లీషుమాటలాడుట నేర్చవలెను. అందుచే ఇంగ్లీషువారి ఆచారములను వారి ద్వారముగనే మనము తెలిసికొనవచ్చును; మన పద్ధతులను వారికి తెలుపవచ్చును. ఇదియును గాక మనదేశసేవయందు ఇతరదేశస్థులతో కూడ మనము సహాయపడవచ్చును.

సకలసంపత్తునకు విద్యయే కారణము. జపానుదేశమున స్త్రీలు విద్యావంతులైనందున ఆ దేశము ఉన్నతస్థితికివచ్చి ఇపుడు ఇతరదేశములకన్న నవనాగరికతయందును చేతిపనులయందును మిక్కిలి ఎన్నికెక్కియున్నది. పూర్వము మనదేశము అన్ని అంశములందును ప్రసిద్ధిచెందియుండినది. స్త్రీవిద్య నశించినందుననే మన దేశమున దారిద్ర్యము హెచ్చినది. మన స్త్రీలు సాధారణముగ బుద్ధి చురుకుకలవారయినను విద్యలేనందున సానపెట్టని మాణిక్యమువలె ప్రకాశహీనులుగనున్నారు. విద్యవల్ల మన స్త్రీలు దేశమును ఉన్నతస్థితికి తేగలరను విషయమునకు సంశయములేదు. సహజమైన భూతదయ పరోపకారములకు మనదేశపు స్త్రీలు ప్రసిద్ధి చెందినవారని తెలిసిన పెద్దలు చెప్పుచున్నారు. అయినను

వారిచెప్పినంతనె మనకు మంచిగుణములన్నియు సిద్ధించియున్నవి. నేర్చవలసినవేవియు లేవని మనము తలచరాదు. విద్యవల్ల గుణాధిక్యమును సంపాదించవచ్చును. చేతికబ్బినపనిని చక్కగ చేసి ఊరకుండుటకన్న బుద్ధి వినియోగము చేసి ఫలకారియగు వ్యాపారాంతరమును బూనుకొని యావచ్ఛక్తి దేశాభివృద్ధికి పాటుబడుటయే విద్యావంతుల లక్షణము.

మనుష్యమాత్రులు నేర్చవలసిన సామాన్యవిద్యలుగాక కుటుంబస్త్రీలు నేర్చవలసిన విద్యావిశేషములు కొన్నియున్నవి. వానిగురించి కొంచెము ముచ్చటించెదము.

1. తనపెనిమిటికి వచ్చు ఆదాయద్రవ్యమును ఉపయోగపరచువిధము ప్రతిస్త్రీయు తెలిసికొనియుండవలెను. కొద్ది ఆదాయము వచ్చువానికి అంతకన్న అధికవ్యయము చేయు భార్యయుండిన వారిద్దరి సుఖమునకును భంగముకలుగును. ఇంటిఖర్చుతో ఈపనిని ముగించవలెను, దీనికంటె హెచ్చయినచో అప్పులపాలగుదుము అనువానిని ప్రతిస్త్రీయు తెలిసియుండుట మంచిది. ఇందుకు తగినవిద్యను బాగుగ నేర్చవలెను.

2. బిడ్డలను పెంచువిషయమును చక్కగ తెలిసియుండవలెను. చిన్నబిడ్డలకు ఆహారమిచ్చువిషయమున గమనించవలసిన అంశములు అనేకములున్నవి. వారికి ఎట్టి ఆహారమివ్వవలెను, ఎన్నిమారులివ్వవలయును అనుదానిని చక్కగ తెలిసికొనవలెను. హెచ్చు ఆహారమిచ్చిన చెరుపుకలుగును. క్లుప్తకాలములందుమాత్రము ఆహారమివ్వక ఏడ్చినపుడంత పాలు మొదలైనవాని నిచ్చుటవలన కడుపున పాలుగడ్డకట్టి బిడ్డకు అజీర్ణబాధయు కలుగును. ఆటిబిడ్డ సహజముగనె దృఢదేహము కలదయినచో పెద్దదయిన వెనుక ఆరోగ్యదశకు రావచ్చును. తరచుగ అట్టిబిడ్డలు ఎపుడును రోగులుగ నేయుందురు. కొన్నిబిడ్డలు చచ్చిపోదురు. తగినవిద్యలేయుండినచో తల్లి బిడ్డకు సరియైన ఆహారమిచ్చి బాగుగ పెంచును. బిడ్డ కొంచెము పెద్దదయినపుడు బిడ్డలనుకాని మరియెవ్వరినైనకాని ఆబిడ్డ కొట్టుట తిట్టుట కూడదు, మనవాడిన తిట్లను వారు నేర్చుకొనుదురు. చిన్నబిడ్డలయెదుట మనము వినోదమునకుకాని, స్వేచ్ఛగకాని పెద్దవాండ్రతో మాటలాడుట సరికాదు. తీరిక కలిగినపుడు పిల్లలకు పురాణకథలను కొన్నిటిని బోధపడునట్లుగ చెప్పుటమంచిది.

3. ఇంటిసామానులను శుచిగను శుభ్రముగను ఉంచుట కుటుంబస్త్రీలకు చేరినపని. ఇంటిని నిర్మలముగనుంచుట అంత సులభమైనపనికాదు. ప్రతినిత్యము ఇంటిని దానియందలి పదార్థములను బాగుగతుడిచి సామానులనన్నిటిని వానివాని స్థలములనునిచి గుడ్డలు మొదలైనవానిని బాగుగ మడిచి పెట్టి పాత్రములను శుభ్రముగ తోమించి ఉంచిన చూచువారికి అందముగను మంచిగాలి సంచరించుటకు అనుకూలముగను ఉండును. ఇంటిముంగిలియుపోయి శుభ్రముగనుండును. ప్రతియింటను ఇట్టి చిన్నపనులు ఎన్నియో స్త్రీలు గమనించతగినవి ఉన్నవి. తగినవిద్యలేనియెడల ఇట్టి పనులను యథోచితముగ చేయుట సాధ్యముకాదు.

4. వంటమొదలైన విషయములగూర్చి గమనించతగినది ఎంతయో ఉన్నది. వంటకు కావలసిన సామానులను ప్రత్యేకస్థలములందుంచవలెను. ప్రతిదినము ఆసామానులమీది మూతలను చక్కగమూసి యుంచవలెను. అట్లు చేయనిపక్షమున ఎలుకలు చిన్నపురుగులు మొదలైనవి ఆపదార్థములందు చేరవచ్చును. అందువల్ల అనేకజాడ్యములకు అవకాశము కలుగును. భుజించుటకుకూడ ఆపదార్థములు ఇంపుగనుండవు. ఆహారపదార్థముల గుణదోషములను కొంచెము తెలియవలెననినకూడ విద్య ఆవశ్యకము. తగినవిద్యలేక మనము చేయు వంటకములవలన కొన్నిరోగములు కలుగుచున్నవి.

5. ప్రతియొక్క కుటుంబస్త్రీయు కుట్టుపని నేర్చియుండుట చాల ఉపయోగకరము. విరామకాలమందు ఊరక కూర్చుండుటకన్న తనకును తనకుటుంబమువారికిని కావలసినవస్తువులను ఇంటికి అలంకారము కలుగజేయు సామానులను కుట్టుచుండవచ్చును. ఇట్టిపనులు మనబుద్ధికుశలతను అభివృద్ధిచేయుటకుకూడ అనుకూలించును.

6. కుట్టుపనివలెనె సంగీతవిద్యను చిత్రము వ్రాయుటను కూడ నేర్చుటమంచిది. సంగీతమువలన ప్రతియొక్కరికిని సంతోషముకలుగును. జీవునియందు స్త్రీయనియు పురుషుడనియు భేదములేదు. భూలోకమున పుట్టిన ప్రతియొక్క జీవియు ఆయాకాలమున ఆయాకష్టసుఖములను అనుభవించవలెను. చచ్చుచు పుట్టుచు పుణ్యపాపములను చేయుచు వానిఫలములను అనుభవించుచు కడపట ప్రతిజీవియు ముక్తి బొందునని మనశాస్త్రములు చెప్పుచున్నవి. సాధారణముగ ప్రతియొక్క మనిషికిని కష్టసుఖములు ఉండియే తీరును. అందులో సుఖకాలము అంతగ తెలియరాదు. కష్టకాలము మాత్రము బాగుగ తెలియవచ్చుచున్నది. ఎంతటి కష్టకాలమందును దేవాధిదేవుని మహిమలను పాటలరూపముగా అర్థజ్ఞానముతోకూడ పాడినయెడల ఆకష్టమును ఓర్చుశక్తి మనకు కలుగుననుటలో సందియములేదు. పాశ్చాత్యదేశములందు స్త్రీలకు పైచెప్పిన విషయములనే పెద్దపరీక్షలందుకూడ ఉపయోగపరచుచున్నారు. ఒక పాశ్చాత్యదేశపుస్త్రీ నాతో మాట్లాడు సందర్భమున తాను వంటయందు బి.ఏ. డిగ్రిని పొందినట్లు చెప్పెను. మరియొకస్త్రీ సంగీతమందును, ఇంకొకతె చిత్రము వ్రాయుటయందును డిగ్రీపొందిరని వినియున్నాను.

పైచెప్పినవిధముగ స్త్రీలకు విద్యాభ్యాసము చేయించిన మనసోదరీమణులు ఎన్నియోవిధముల తమకును తమకుటుంబములకును తమదేశమునకును హితకరములగు పనులందు చక్కగ తోడ్పడగలరనుటలో సందియమొకింతయు లేదు. ఇపుడును మనలో విద్యావతులైన స్త్రీలు లేకపోలేదు. కాని దేశ

సేవానిరతులైనవారిసంఖ్య అతిస్వల్పము. ఇపుడు దేవి సరోజిని నాయుడుగారు బంగాళదేశమునపుట్టి ఇంగ్లాండు దేశమున విద్యాభ్యాసముచేసి ఇపుడు ఇండియాదేశాభివృద్ధికిగాను పాటుపడుచున్నారుకదా. వారికి తోడ్పడు స్త్రీల సంఖ్య ఎంతస్వల్పముగనున్నది! ఆ బంగాళాదేశపు స్త్రీలలోనుండు ఘోషా మొదలైన దుష్టపద్ధతుల పోగొట్టుటకు ఇంకను అనేకులు స్త్రీలు అనేకవిధముల పనిచేయవలసియున్నది. మన చెన్నపట్టణము ప్రాంతములందు ఈఘోషాపద్ధతి లేనందునకు నాకు చాల సంతోషము. కలకత్తానగరమందు ఎచ్చట చూచినను వీధులందుగాని ట్రాముబండ్లయందుగాని ఒక స్త్రీముఖముకూడ కనుపడుటలేదు. మన హిందూదేశమునకు పూర్ణస్వాతంత్ర్యము కావలెనని మొదలు అడిగినవారలలో బంగాళాదేశస్థులే ముఖ్యులుకదా. మగవాండ్రు విద్యావంతులై చాల బుద్ధిమంతులుగనుండినను తమ స్త్రీలకుమాత్రము ఘోషా ఉండవలెననియే అక్కడివారి అభిప్రాయముకాబోలు. ఆ స్త్రీలు ఏమిపాపముచేసి ఆదేశమున పుట్టిరో కాని జన్మాంతఖైదివలె ప్రతియొక్క విషయమందును చాల ఇబ్బందిపడుచు తుదకు మంచిగాలి నీళ్లులేక ఎన్నియోరోజులుగా ఒకచిన్నగుంటయందు నిలిచి కుళ్ళిపోయిన తమదొడ్డి నీళ్లతోనే దినములగడుపుచు దానివల్ల వచ్చురోగాదులను అనుభవించుటనుచూచి నాకెంతయో పశ్చాత్తాపము కలిగినది. విద్యలేనందున మనస్త్రీలు ఇట్టికష్టములకు పాలైయున్నారు. మన స్త్రీలు విద్యావతులైనగాని ఈకష్టములను తొలగించుట సాధ్యముకాదు.

మనదేశమున పూర్వముండిన వీరవనితల చరిత్రములను, వేదములను పురాణేతిహాసములను వర్ణింపు పూజ్యస్త్రీల మహిమను చదివినయెడల పూర్వమందు మనస్థితి ఎట్లుండినదియు, ఎప్పుడెప్పుడు ఏయేమార్పుదలలు కలిగినవియను అంశమును మనకు తెలియవచ్చును. అందువలన ఇపుడు మనలోనుండు కొన్ని దుష్టపద్ధతులను మనతాత ముత్తాత కాలములనాటివని తలచి మార్చకూడదని చెప్పుటను మానివేయుదము; ఇంకను పూర్వకాలమందలి సదాచారములను తెలిసికొని ఇవతలి దురాచారములను వదలివేయుదము. ఇదంతయును విద్యావంతులవలన మనకు కలుగు ప్రయోజనమని మనము తెలియతగినది.

ఇదిగాక మనదేశమును ఉన్నతస్థితికి తెచ్చుభారము పురుషులకెట్లనో అటులనే స్త్రీలకును చేరియున్నది. పురుషులుమాత్రము విద్యావంతులుగ ఎన్నివిధముల ముందుపోవ ప్రయత్నించినను స్త్రీలు విద్యావిహీనలయి దేశసేవకు అనర్హలుగనుండినయెడల మనదేశము ఎన్నటికిని ఉన్నతస్థితికి రాజాలదు. కాబట్టి సోదరీమణులార! మనమందరము వారివారికి తగినవిద్యలనభ్యసించి దేశాభివృద్ధికై పురుషులుచేయు ప్రయత్నములందు మనశక్తికొలది సహాయపడి మనహిందూదేశమాతను ఉద్ధరింతము. ఇతరదేశములు ఉన్నతస్థితియందుండి మనదేశముమాత్రము హీనస్థితిలోనుండుట సరియా! ఒకతండ్రికి పదిబిడ్డలుండి వారిలో ఒకడు బుద్ధిహీనుడై మిగిలినవారందరు ఉన్నతస్థితిలోనుండి బుద్ధిలేనివానిని వెక్కిరించిన వానితండ్రికి ఎంతదుఃఖముకలుగును! అటులనే మనమందరము సమానముగ ఉన్నతస్థితియందుండుటయే దేవునియిష్టము. కాబట్టి, ప్రయత్నముచేసిన, మనకు దేవునిసహాయము కలుగును, అట్టిసహాయమున మన ఉద్దేశము నెరవేరును.

అ. మీనాక్షమ్మ.

ఓం

కార్యదర్శులకు సలహాలు.

1. ప్రతి మెంబరు పేరు, చిరునామా అడ్రెస్సు గల ఒక రిజిష్టరు పుస్తకముంచవలెను. దానిలో క్రమముగా వచ్చువా రెవరైనది రానివా రెవరైనది విశద పరచవలెను. పలుమారు లేక అనేక వారములు రానివారికి మీటింగులు అథవా క్లాసులను గురించి జ్ఞాపకము చేయవలెను.

2. మెంబర్లు క్రమముగా నియమింపబడిన రోజులందు విధించబడిన కాలమునకు శాఖయొక్క పనికై కూడుటకుగాను సరియైన మీటింగులు ఏర్పాటు చేయవలెను.

3. మీటింగులలో ఉపన్యాసము లిచ్చుటకుగాని, క్లాసులు జరుపుటకుగాని నియమించ వలెను. మరియు సచ్చటి మెంబర్లు ఏదైన నొక విషయమును గురించి వ్రాసిన కాగితములను చదివి దానినిగురించి చర్చించ వచ్చును. అథవా ఏదైన నొక పుస్తకము చదివి దాని విషయ మందరు మాట్లాడ వచ్చును. యుక్తమైన పుస్తకముల పేర్లు నేను పంపెదను. ఆ పుస్తకములు తెప్పించుట కష్టమైనయెడల యిచ్ఛయించిన శాఖా కార్యదర్శినికి పంపుచున్నాను.

4. ఈ క్రింది అంశములను అగుపరచుచు రెండు నెలలకొకతూరి రిపోర్టు పంపుచుండవలెను:—

(a) మెంబరైనందుకు యివ్వవలసిన కార్డులు, మన పత్రికయగు స్త్రీధర్మము, ఇంకను తెలపవలసిన సమాచారములను పంపుటకు అనుకూల ముండుటకై క్రొత్తగాచేరిన మెంబర్లపేరును, చిరునామాలును.

(b) శాఖాధికారుల మార్పులు.

(c) శాఖలు కూడుటకై నియమించిన దినములు.

(d) శాఖ వారు చేసినపనులు, చదువుటకు నియమించిన విషయములు, ఉపన్యాసముల విషయములు, శాఖ మెంబర్లు శ్రద్ధతో చేసిన యితర అంశములు.

5. కార్యదర్శులు తమకు వ్రాసిన అన్నిజాబులకును ఇతర సమాచారములకును స్త్రీధర్మము అందినందుకును జవాబులు చాలినంత త్వరగా వ్రాయుట ముఖ్యమైనదిగా నెంచియుండవలెను. వెనుకటి సంచికలు అందినందుకు వ్రాయువరకు ముందరి సంచికలు పంపుట కానేరదు.

Suggestions for a Study Class.

The following study class suggestions have been drawn up by an M. A., of much understanding and learning. It is recommended that one lesson be taken and studied each weke and the questions answered and essays written if possible.

The book can be obtained from Theosophical Publishing House, Adyar Madras.

Price Rs. 0—8—0; the books can be sent V. P. P.

It is published in English and I believe by in various vernaculars.

Book. Life, Light and Cleanliness.

A Health Primer.

(Published under the direction of the Director of Public Instruction, Punjab.)

Lesson I. Page 1 to 5, to. "in their midst".

After the lesson has been carefully read and talked over, it may be summed up by answering the following questions:

1. Why did the people over whom the Raja ruled love him?
2. Why was his country a good one for the people to live in?
3. Why was the Raja troubled?
4. Do people in our town suffer from the deseases mentioned here?
5. What diseases are common among us; among our children?
6. What is meant by saying that the people "look upon these diseases as fate?"
7. Is it true to say that it is the Will of God that we should have diseases?
8. What did the rules deal with which were made by the Raja of whom the merchant spoke?
9. It is quite possible to wash the body without making it really clean. How shall we ensure cleanliness?
10. In cooking what should we see to so as to be sure that the food is clean?
11. Is our well arranged so that the water in it will be kept pure?
12. What are some of the rules in our town which we are asked to obey?
13. What did the tikka go on a journey to the Maharaja about whom the merchant told?

2ND WEEK. LESSON II.

From Page 5 "After many weeks" . . . to Page 9.

1. How did the tikka like the country of the Maharaja?
2. In what ways was it different from his father's?
3. What did the people answer when he asked them why they were such a sturdy race?
4. What is the first rule of health given? What is the reason for it?
5. The book suggests washing the clothes once a week. Is that sufficient?
6. Explain why clothes may be the cause of sickness.
7. How may things which are good to eat yet be the cause of disease?
8. What makes air impure and not fit to breathe?
9. What kinds of exercise is it good to take daily?
10. Explain the different ways in which exercise helps to keep the body healthy.
11. What are the three things to be avoided if we do not want to get too fat?

3RD WEEK. LESSON III.

CHAPTER 2.

1. Describe how the wells were built in the kingdom of the Maharaja.
2. What is the object of the platform sloping away from the mouth of the well?
3. Was every one allowed to draw water from the well?
4. Did the people have to go far to get water to drink?
5. How could they be sure that the vessel with which water was drawn from the well would always be clean?
6. Who paid the water-drawer?
7. Are all wells so carefully looked after?
8. What terrible and very common disease is greatly affected by the condition of the wells?
9. How is it that water can give us cholera?
10. How does cholera spread?
11. Who gives people the knowledge that tells them how to avoid disease?
12. What is a microscope?

[To be continued.

Women's Indian Association.

Officers.

President: Mrs. Annie Besant
Secretary: Mrs. D. Jinarajadasa
Treasurer: Minakshiamma
(Mrs. A. Mahadeva Sastri)

The Secretaries of all the Local Branches.

Objects.

To present to women their responsibility as daughters of India.

To help them to realise that the future of India lies largely in their hands; for as wives and mothers they have the task of training and guiding and forming the character of the future rulers of India.

To band women into groups for the purpose of self-development and education, and for the definite service of others.

Membership.

Women who agree and will co-operate with the objects of the Association may be members.

Groups of women having the same aim can be affiliated to the Women's Indian Association without change of name or organisation, if desired.

Organisation.

The Association has a central organisation at Adyar, Madras.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The aims and ideals and work of the Association are on a religious basis.

The Association was started on May 8th 1917, at Adyar, Madras, and has grown and increased steadily ever since. It now has 35 Branches and over 1000 members.

There are now Branches at:

Adyar (Madras) Headquarters

Bellary	Alleppey
Bhavnagar	Benares
Calicut	Bombay
Coimbatore	Chikmagalur
Erode	Chingleput
Enangudi	Ernakulam
George Town (Madras)	Kumbhakonam
Hospet	Lashkar
Madura	Madanapalle
Mysore	Nandod
Mayavaram	Pollachi
Namakal	Trichinopoly
Saklaspur	Salem
Tanjore	Thirumiyachur
Tiruvattar	Trivandrum
Vellaikaranpudur	Vellore
Viralimalai	

and a group of unattached members.

Work.

The work of the Branches naturally depends on the capacity and desire of the members. Some have regular lectures in First Aid and Nursing. Some study books of Elementary Science, Hygiene or Domestic Economy. Some learn needle-work and cutting out. One Branch has, owing to the energy and devotion of the Secretary, started classes for poorer girls, where they are taught English, needle-work, etc., besides organizing lectures and classes for the Branch members. Another Branch is reviving village industries, weaving, etc. Some Branches meet daily, others weekly, some meet three or more times a week and study English and some subject in the mother tongue and also have a weekly lecture.

Most of the Branches send in reports and are meeting regularly and doing good work.

Help is given from Headquarters in the suggestion of subjects to study, books to read and possible lines of work to be carried on.

Funds.

There are no subscriptions to the Association; it is hoped that the expenses may be met altogether by voluntary contributions and donations.

Stri-Dharma.

This paper is the official organ of the Association and is issued, at present, free to members. To non-members the charge is As. 1½ a copy, As. 2 to subscribers by post, As. 3 per V. P. P. Members and friends are invited to send donations towards the heavy expense of printing, paper and postage, etc., so that it may be possible to continue to send the Journal free to members and those unable to spare the money to buy it.

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